/28 cont./

142 and owing to the fact that the women have to carry on their
182 backs all the products of the plantings, while the men who work
[142] in the yerbales /stands of yerba maté/ of Mato Grosso must carry
[482] burdens of hundreds of kilos (the cause, incidentally, of frequent
064 hernias or "ruptures"). The development of the musculature of
[535] the legs is also due in part to the almost daily dances in which all the members of the tribe participate.

163 The birth rate is quite high in all the Guaraní groups. In general a woman has ten to twelve children in the course of her
[165] life, but little more than half of them reach adulthood. There are villages in which child mortality is as high as sixty per cent. Yet I also know an old Ñandéva woman who had ten children, eight or nine of whom reached adulthood; this, however, is an exceptional case.

842 The Guaraní woman wants to have many children. For the
[824] purpose of facilitating conception, the Kayová women drink the tea of a plant called membý djá ú djá; they say that it is sometimes enough for a woman to pass near this plant to become pregnant. There is another plant that is used to promote the conception of male children. At least the Kayová and the Ñandéva prefer male offspring.

847 Among the Kayová and Mbüá there is said to be infanticide
• 845 of twins, and the strangulation of crippled children is also said to occur. But, with respect to the Ñandéva, I have noticed, for instance, a couple with twin daughters, both alive and one of them crippled; at Araribá I knew a Ñandéva family with twin children of the male sex. The different attitude toward twins is based, perhaps, on the great diversity of mythical representa-
737 tions in this respect. In the Kayová villages and among the
[828] Ñandéva of Jacareí I found dull and senseless individuals, who, incidentally, were treated with special affection. The father
[842] (Kayová) presented one of them to me as Tüpí rymbá, /29/ "created by God," that is, conceived without there having been any sexual relations between the couple, and sent as a substitute for an earlier child that had died.

/35 cont./

843 and the husband. The woman must abstain from the use of beef, pork, and armadillo meat, just as she can not go into the husband's clearing, and in the last stages of the pregnancy the work that she is allowed to do is limited, even in the house. During the entire period she can not break up pieces of wood. The father, during this time, can not cut anything with a large knife or machete, he can not build anything either, such as, for instance, a fence, which would mean the use of cipo or of other material used for tying. If one fails to observe any of these restrictions, the child will be sickly all his life or might even die at birth.

844 No man is present at the birth of a child, although the father stays quite close, accompanied in general by at least one other man, who will be his close relative. The woman is assisted by one or several women. One of them is one of the few old women of the community who are well known for their knowledge in these things. There might also be present sisters or the mother of the woman in labor, if she has them. The umbilical cord is cut at a length of about six centimeters and then buried. It must be cut with /36/ a sliver of bamboo, because in case scissors or knife were used, the child would lose much blood. The midwife puts [465] a remedy on the wound, in order for it to heal quickly. The midwife is paid for her services, receiving a relatively modest sum when she is a close relative or friend of the couple, and a somewhat larger one when she is not a relative or a close friend.

845 The birth of twins seems to be a very rare occurrence, which is not considered a good thing. Twins had been born a little before the author's arrival in Taquapirí, and it was said that the mother had killed one of them. The beliefs concerning twins are not very clear.

553 Giving the name: It seems that there is no definite time for giving the child a name, which, nevertheless, is usually given during the first year of life -- between eight and twelve months of age. On the night chosen for the ceremony the parents take the child to the house of the person in whose presence the name is to be given to the child, when the cock crows the first time, generally around midnight. The parents enter the house, seating